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868 and ordinary work, to which his parents even now introduce him as early as possible,—were those he needed at the time of taking a head or of defending his own; and here again, the best means for acquiring them was practice by imitation or necessity. Even the use of the spear, the headax and the shield was never formally taught: a young man saw his elders at work, and did as they did. After all, a real attack, openly and face to face, has always been rather the exception; to fall unawares on an unsuspecting enemy, to kill a defenceless woman or child, and similar exploits, were usually much more in the line of the Isneg. If nevertheless some of them have been real braves, practice, not formal teaching, has made them such. But nowadays these happy times seem to be gone forever: every Isneg man cultivates his fields in peace and sits undisturbed under his coconut tree, the latter eventuality being usually the more frequent

857 524 Isneg boys and girls are found of play, this is only natural; but their choice is very limited. Indeed, except for the sport of *bisnág*, most of the time these types of play merely consist in running and wrestling, at least as far as active sports that may serve to develop bodily strength are concerned. A group of Isneg boys, whether inside or outside the house, rarely keep quiet for a long time, and very soon playful fighting, which for the most part consists in slapping and kicking one another, is indulged in. This romping, which the Isneg call by the comprehensive term of *mazaúrád*, after a time becomes so noisy that other people present cannot hear one another's voices, until some old fellow cries: "*Páxat*" (no special meaning), at which the infernal noise stops on the spot, to begin again, of course, at the first opportunity. Isneg girls, although usually less rough and noisy, are not loath to follow the example of the members of the ruder sex; this is generally, but not always, done among themselves exclusively.

• [863] 515 Baths are taken rather frequently by both adults and children: the latter either follow the example of their elders or go to take a splash in the river with their companions. In this case each sex keeps strictly apart almost without exception: indeed an Isneg mother never fails to teach her girls a certain modesty as the best means to prevent [36] regrettable incidents. Baths are always taken in some stream of running water; ponds of still water besides being very rare in the Isneg country, are usually infested with crocodiles, and no Isneg would think of fetching water from somewhere to take his ablutions at home: his village is always situated near some river or brook, and he would consider it as the acme of absurdity to go to the stream in

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question and bring the water home, when without such trouble, the same, and even a much better, result can be obtained by using the water where it is found 515

The Isneg wash their hands before meals, or, to speak correctly, dip one of their hands in water with a semblance of washing it: they occasionally tell their offspring to do the same. 264 515 862

In order to satisfy the wants of nature, they always retire far away from the presence of other human beings lest they offend the latters' sense of smell: an Isneg resents nothing more than the disregard of this elementary courtesy, and children receive a severe scolding and sometimes a sound thrashing, if they fail to imitate their elders in this respect. Special closets for the purpose were entirely unknown here until Government officials introduced them by force: there is no lack of space in Apayaw. 514 863 177

Isneg women sweep the house, not only daily, but whenever there is a reason for doing so, and they clean the yard very often. Small girls are regularly told to help their mother or their elder sisters, and sometimes to do the sweeping in their stead, so that they also may learn how to perform the duties of a good housewife. 356 863

Let us now pass to the noble sport of *bisndg*. *Bisndg* is very popular all over the northern part of the Mountain Province, while Ibaloy and Kankanay seem not even to know it. Among the Isneg, not only boys and young men, but also men of mature age, frequently indulge in it; nay, at stated times, adults take part in it as in a kind of religious rite or ceremony; but more of this later. Isneg youngsters usually practice *bisndg* in imitation of their elders, merely as a kind of play, whenever it takes their fancy to do so. Although this sport is not formally taught, older people often urge boys to take part in it, and they rarely fail to break out into vociferous applause, whenever one of the young braves has performed his part befittingly, in this way encouraging the whole group to do better and better. 524 857 865 865 201 861

Bisndg certainly inures the partakers to hardship and develops their bodily strength, although, to use a minimum of words, one might say that it merely consists in slapping one another's thigh. But such a statement is all too simple; in reality the sport is much more complicated. There must be at least two men in order to play *bisndg* (Figures 1 and 2), and strictly speaking, two men are sufficient: the one who slaps, whom I shall call the agent for short, and the one who is slapped, the patient. 524 865